

Balme from Gilead

TO
Recouer Conscience.

In a Sermon Preached at *Pauls-Crosse*,
Octob. 20. 1616.

By SAMUEL WARD, Bach. of Diuinitie,
and Preacher of *IPSWICH*.



LONDON,
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1628.

Balm of Gilead

TO
Recover Coughs.

In a Season Preceded at a late Date
with a

By J. A. W. and J. B. of Dinning
and J. B. W. C. M.



London
Printed by J. A. W. and J. B. of Dinning
1828



To the READER.



Vouchsafe, good Reader, in a word or two to understand the occasion of bringing this MEDITATION to

the Presse, that was purposed onely for the Pulpit: the rather for that it cometh not from the Authors owne hand, who would no doubt more exactly haue polished it, could hee haue bene perswaded to publish it himselfe. But hee, out of his modestie (as hee deliuered it, not like a

To the Reader.

Scholler his Lesson learned without Booke, nor brought with him any intent to haue it further made publike, so) could not be induced (though instantly laboured both by my selfe, and many others, desiring further fruit of so learned and religious a Labour) either to publish it himselfe, or to haue any hand at all in the publishing of it.

Howbeit at length, upon extreme importunity (rather to prevent the wrong that by imperfect Copies printed he might otherwise sustaine, than to satisfie such as were earnest users to him for the same) hee was with much adoe drawne before his departure from the Citie, to deliver his Notes to a friend, (with reference of the whole businesse, to the iudgement and discretion of others, to deale in, and dispose of as they should deeme fit) who being present at the speaking of it, with the Authors Notes, and
his

To the Reader.

his owne helpes, hath done his endeavour to penne it as neare as he could, to that which by the Author himselfe was then deliuered. which though it be not alsogether verbatim the same, yet it is hoped that there is not any thing materiall wanting, that the diligent hearer shall desire: besides that hee shall finde some things ouer and aboue, that straits of Time, and the fault of Memory were then a meane to keepe backe.

If any aske, what needed such importunitie in this businesse, there being already so many Sermons abroad, that euen Printers themselues complaine, that the Presse is oppressed with them? I answer: True it is, that there are Sermons indeed abroad by some more then enough; but yet not enough (I dare say it) such as this is, that deale so purly, so effectually, in points of practise, so necessarie, so ordinarie, as this
14 doth;

To the Reader.

books wherein Learning and Pietie,
delightfull manner of handling, to-
gether with profitable and usefull
matter, so concurre, that if it please
not any, they are those alone, whose
perverse palates can relish nothing
that is sweet of grace, though never
so delightful otherwise: if it profit
not, it is to be feared they are such,
whose corrupt Consciences are grown
well nigh irremediable, if not wholly
incurable.

But I am loath to bee long, where
the worke it selfe is not. This let-
ter is spoken rather in way of ex-
plication for my selfe and such others
as urged the publishing of it, than
in commendation of the worke, which
in the very reading of it, commend-
ation, ingenious and religious
well sufficiently commend it selfe and
the cause. Considering the great
calamities which are by all hand
that beard it, which may much be re-
medied.

To the Reader

next suits of many others, so instant-
 ly desiring it upon their reports,
 and finding upon view and surueigh
 the thing it selfe fully to answer
 both the reports of the one, and the
 desires of the other, I was right wil-
 ling and ready (as hee speaketh in
 Plato) though one barren hitherto in
 this kind my selfe, to performe some
 Midwive-like offices to another, for
 the further enlargemēt of so generally
 blessed, and so deservedly desired a
 birth. Wherein if thou shalt chance to
 finde any defects, consider but (I pray
 thee) how hard a thing it is for ano-
 ther (though not unskilfull) to perfect
 a worke that some curious Artist hath
 left unfinished.

And so wishing onely, that it may
 through Gods gracious assistance, ei-
 ther worke into, or increase in thee
 a good Conscience, and the comfort
 thereof; I leaue the worke to thy per-
 usall, and it to his blessing, whose
 gift

Socrates apud
 Plat. in Theæt

To the Reader.

gift a good Conscience is, and with whom, beside the present comfort of is here, is a plentifull reward reserved for it elsewhere,

Thine in Christ,

THOMAS GATACHEL.

Balme



Balme from *Gilead*,

TO
Recover *Conscience*.

HEBR. 13. 18.

*For we are assured, that we
haue a good Conscience, desiring
in all things to walke honestly.*

I Will vse no other Pre-
face, but the short one
before my Text; and
that not as a Preface,
but in way of earnest suit, *Pray
for mee*: For I desire this day, in
treating of a good CONSCIENCE,
both so my selfe to keepe and dis-
charge one, and so to speake home
to yours, that the *dead Consciences*
may

may heare the voyce of God in my Text, and be quickned, the *secure* ones awakened, the troubled ones comforted, the *tender* confirmed, the *good* bettered, and *all* receiue some light and life: that wee may all depart hence in the peace of a good *Conscience*, assured (with our Apostle) *that we haue a good one, desiring in all things to walke honestly.*

This worke, God witnessing to my Conscience, I much desire to doe; and in so doing, I know I desire a worthy worke: A worke so highly and peculiarly needfull for these times; that a sharpe Soer of them, was often heard to pray, that God would rise vp some to Write and Preach of this Argument: and another to *Augustines* wish, That *Hee might heare Paul preach*, addeth his owne, *That the Text and Theme might be Concordance*: they both saw it gaping, drawing on, and dying; and there

therefore desired that some life might bee put into and kept in it, before it should bee vterly overwhelmed in death and darknesse.

The time indeede was, in the beginning of Time, when *Adam* by his first Sinne, brought death vpon his Soule; and caused it to reigne ouer al the powers of it, that this Facultie had most life left in it, like *Iohs* Messengers, to tell newes of the great losse. This little sparke was left fresh, to shew what great light had beene extinguished; but now this also through affected blindnesse and wilfull malice, is so smothered and suffocated, through a daily custome of sinning, the eyes of it so pecked out, the mouth so stopped, the very heart of it so wounded and quelled, that (as the world iustly complaynes) it is dead long since; yea, long since buried in the graue of habituall sinning, with

*Scintilla reliq.
reflae rationis.
Lipf.*

with the stone of hardnesse rouled vpon it; that, as *Marie* said of *Lazarus*, the very name of it is grown vnfauory, odious, and (I feare) ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for vs to see if by crying aloud (as *Elias* said of the dead I-doll) we may fetch life againe into it, which is the very life of our spirituall life, and soule of our soule?

2.

The time is now come vpon vs, wherein men affect and desire good Names, Estates, Wiues, Houses, good Clothes, good euerie thing; but content themselves with meane and vile Consciencs, which ought to be the chiefe and onely good: Wherein men loue to exercise and shew, in Preaching, in Hearing, in Trading, and all manner of conuersing, their Memorie, their skill and cunning, & all other their *good parts*, as they call

call them, neglecting this which is the **W H O L E** of a Man; and despising *Pauls* Exercise, and *Pauls* Policie, *To haue a good Conscience before God and Man*: **W**herein men loue preaching indeede and knowledge, but not wholsome doctrine; Preaching to the Conscience and knowledge of themselves, which makes this Pulpit and Church-yard full of Polemicall and Schoole-diuitie; while the plaine practicall, and asketicall part lyeth vntilled and vnregarded: which maketh Citie and Countrey full of Craft and Cunning, but void and destitute, not onely of the power but shew of Conscience. All which maketh me to chuse rather with the Apostle to speake fise wordes to the Heart, then tenne thousand to the Eare; yea one to shew you a good Conscience, then tenthousand to shew all the Science in the world.

Act. 24. 16.
and 33.

1. Cor. 14.

world. Sermon you heare vpon
 Sermon, till this *Manna* comes out
 at your nostrils: but as one said of
 Lawes; one is yet wanting for the
 practising of all the rest. Now Con-
 science is the spring of practise, and
 the Wheele that must set all the
 rest on going. Is it not high time
 to speake to Conscience, that wee
 be no longer hearers onely, but do-
 ers also?

The time is now approaching,
 as we may easily discerne, if wee
 haue not drunke or slept out our
 eyes, as in the times of *Noah*, in
 which Christ is powring out his
 Viols vpon the earth: and shortly,
 wherein the Bookes shall be ope-
 ned, these clasped and sealed
 Bookes of our Consciences, the
 Contents whereof are now like
 Letters written with the Iuyce of
 Orrenge, that cannot be read till
 it come to that fire which shall
 make the secrets of all hearts legi-
 ble;

ble; yea, euery the least Fraction, euen the least idle thought or speech: all which are faithfully registred in them? Is it not then high time to looke into these Bookes, to cast vp these Bookes; yea, to be well skilled and versed in them, for the sake & rectifying whereof all other good Bookes are written, that we might be able to prooue and examine our selues, whether vpon good ground we can say with our Apostle, *Wee are assured we haue a good conscience. &c.*

Which Text when I reade and pronounce, which I doe that you may well vnderstand, mee thinkes I heare *Pauls* voyce, and discerne his Spirit, as the Mayd knew *Peters* voyce. I heare him vse the like appeale in the very like case, when the *Hebrewes* accused him, and *Ananias* bade smite him on the mouth; *I haue in all good Conscience serued God to this day.*

B

In

In the selfe-same case, when they hyred *Tertullus* to paint him out with his Rhetoricke for a pestilent fellow, a troubler and commotioner of the *whole world*, hee vsed the like prouocation; *I endeavour alwayes to haue a good Conscience towards God and man* The very like protestation against the surmises of the same *Hebrews*, *Rom. 9.* Yea, so often, that *2. Cor. 1. 12.* he calls this, and claimes it as his owne glory: *This is my boasting, a good Conscience.* So that as we discern Ships by their Flags; so may wee *Paul* by this flagge of comfort and defiance, which hee hangs out almost in euery Epistle; and if wee may guesse at the whole cloth by the List, this Epistle, as this Triumph, is his: And worthily indeed becomes it this chosen vessell, to glory in this choise Iewell, with which the whole world compared and weighed in the Ballance, will

will bee found as light as drosse
and vanity, and without this, Losse,
Dung, and vexation of Spirit.
For mine owne part, when I view
this triumph, and the Apostle so
frequently and so confidently v-
sing it; I professe my selfe deeply
affected therewithall. The world
hath many stately sights, glorious
objects, as namely, strong Towers,
tall Ships vnder saile, Armies vn-
der Banners, sumptuous Buildings,
pleasant Orchards and Groues:
but when I represent to my selfe,
when I seriously conceive and con-
sider *Paul*, ryding in this trium-
phant Chariot, aduanced aboue
the reach of mens thoughts and
tongues, yea aboue all sublunarie
changes, all the fore-mentioned
are in mine eyes, but stately bables,
pompous fantasies, painted Pa-
geants. Did *Paul* in the fruition of
this, enuy *Agrippa's* golden chaine?
No: It was but for manners sake

Paul excepted his *Chaine*. And he that hath this good, needs not enuie, I say, not any greatnesse here present: No not *Nebuchadnezzers* stalking in his magnificent Galleries, built for his honour: The great Turke garded with his Ianizaries: The triple crowned man of pride riding vpon mens shoulders, and treading vpon Emperours neckes: Much lesse the rich Foole in the Gospell, with his goods increasing, and Barnes enlarged: or the rich Glutton, with his delicate fare and purple rayment, or any other glistering apparences of happinesse, which dazle the eyes of the dotting world. Let become of the rest what will, so that this bee my Lot and portion (which euer let be my wish aboue all wishes) that through Gods grace and Christs bloud, I may haue a good Conscience, and be assured that I haue one, *desiring in all things to walke honestly.*

In

to recouer Conscience.

II

In which Text or * Woote of Scripture, which I may call *Pauls Triumph*, I finde these Threads:

* σῶμα ὑπο-
τε ἡ γὰρ ἡμῶν.

1. The excellent matter, *A good CONSCIENCE.* 2. The glorious manner, *A certaine confidence.*

The Trophies are not meane and base, but the richest gift which Christ ascending on high, left vs to reioyce in, a *good Conscience.*

Seges gloria.

The boasting is not vaine: it's no fantastick opinion, no fanaticall Reuelation, but a true perswasion; *wee are assured*: It's no audacious presumption, but a grounded assertion, built vpon these foure pillars, as so many Characters of a good conscience. 1. *Desiring*, 2. *In all things*, 3. *To walke or conuerse*, 4. *Honestly.*

Serius triumphus.

Now that wee may more distinctly apprehend the Contents of the Text, and that which is best of all, attaine the scope and subiect-matter thereof, which is the end of

all, a GOOD CONSCIENCE; because many talke of Conscience, few know it; I will first discover the Nature of it, which hath beene darkened by Schoole definitions, and Rhetoricall descriptions.

Secondly, because many slips and bad ones goe for currant and good ones: most bragge of a good one, and fewest haue it, I will shew you the goodnesse thereof, wherein it consists, how it is made good, and how it is distinguished from seeming good ones, and how by foure infallible Characters it's certainly approoued and knowne to be good.

Because it's a dead commodity, a Grape of *Canaan*, the sweetnesse whereoff few haue tasted, and they that haue it cannot vtter it; I will shadow out the excellency of it, as my poore skill and experience will allow me.

Lastly, when I haue taught Conscience

science to know it selfe and it owne worth; I will set it a worke to doe it office in the application of the points of this & al other Sermons.

Briefly collect and remarke the heads.

1. *What Conscience is.*

2. *What a good one is; how it may be discerned from bad ones; and knowne to be good.*

3. *How good a thing it is.*

And 4. *what is the vse, office and effect of a good one.*

The first part.

For the nature of it. Things that are neereſt, and moſt neerly concerne vs, are commonly fartheſt off our knowledge and reſpect. As God, that is in vs and neere vnto vs; our owne faces and viſages are hardlieſt knowne, hardlieſt remēbred. Some fooles doubt whether there bee ſuch a thing in the, yea or no. *Origen* thought it

a Spirit or *Genius*, associated to our soules., to guide and tutor them: but this is like some of his other conceits. The carnal Atheist thinks it a melancholy humour of the body, and so thinks all the checks thereof to bee effects of Humour. The Schoole-men somewhat acuter, thought it, some, an habit, some, an act of the soule. The latter Diuines, a faculty of the intellectuall part: but the truth is, it's no such In-mate, no such Guest of the soule, but an in-bred faculty of it: *A noble and diuine power, planted of God in the soule, working vpon it selfe by reflection: Or thus; The soule of a man recovling vpon it selfe.*

*Cum alia scit
animus scientia
dicitur cum seip-
sum. Conscien-
tia, &c.
Hugo & Ber-
nardus*

A *facultie* I call it, because it produceth acts, and is not got & lost as habits are, but is inseparable from the soule, immouable from the subiect, as neither acts nor habits are, which is *Thomas* his chiefe reason to prooue Conscience an act,
quia

quia deponi potest; the cleane contrary whercof is true, though indeed one might thinke some had laid aside and lost their Conscience.

A noble faculty I call it, because so admirably strange in the reciprocal working of it. The eye of man sees not it selfe, but by the helpe of a looking glasse: neither hath any creature in this world this priuiledge and propertie besides the soule of man. I giue it roome, and place it in the whole soule, and thrust it not, as some haue done, like a spider, into some corner of it, as if it were a part of a part; whereas the operation and power of it is circumscribed in no narrower bounds then the soule it selfe, and therefore the Hebrewes more aptly call it *Heart* or *Soule*, and the Grecians *καρδια*. *If our heart condemne vs*, 1. Ioh. 3. 20.

It hath indeed the vnderstanding for the Throne and Pallace thereof,

thereof, where it is chiefly resident, whereby it exerciseth the principall functions, from whence commonly it hath it name *Conscience*; as the Emperor of *Russia* from *Mosco* his chiefe Citie: and looke how the soule it selfe is chiefly seated in the head, and there performeth the chiefe actions of Reason, Discourse and Sense, yet is in all and euerie part of the bodie, and in them performeth baser and meaner offices of Nourishment and Motion: right so the Conscience keepeth a compleat Court in the whole Soule, commonly called *Forum Conscientia*.

In the Vnderstanding part it is a Iudge, determining and prescribing, absolving & condemning *de iure*. In the memory, it is a Register, a Recorder, and witnesse, testifying *de Facto*. In the Will and Affections, a Iayler and Executioner, punishing and rewarding. Say we
not

not in common vse of Speech, which is the Emperour of Words. My Conscience tels me I did or did not such a thing, which is an Action of the Memory? My Conscience bids mee doe, or forbids me to doe this or this, which is but an Action of the VVill: It finires me, it checks me, it comforts, or it torments mee: what are these but Actions of the Affections recoyling vpon the Soule? But if any list to contend about these subtilties, *Conscience* tells them, it hath no such custome. *Conscience* falsely so called, delighteth to languish about Questions not tending to Edification; Let vs rather turne our eyes, to behold and wonder at the Diuine royalties and endowments of it, it being in man the principall part of GODS Image, and that by which man resembleth most the *Antarchie* and selfe-sufficiencie of
GOD,

GOD, which I grant is proper to his Infinitenesse, to be content and compleat within it selfe: but vnder him, and with his leaue and loue, this Facultie makes man selfe-sufficient and independant of other Creatures; like vnto those selfe-mouing Engins, which haue their Principle of Motion within themselues. Thus, *Adam*, when he was alone, was not yet alone and desolate, but might conuerse with this his Conscience, as well as with a thousand Companions and Acquaintances.

Secondly, God hath giuen it more force and power to worke vpon men, then all other Agents whatsoeuer: It being internall and domesticall, hath the aduantage of all Forraigne and Outward. Man in this respect being like to the Earth, immoucable of all the windes, though at once they should blow from all the points of the

the Compasse, yet easily shaken by a vapour from within: whence it is that the Approoves and Reprooves of it, are so powerfull and terrible; the one chearing more then any Cordiall, the other gnawing more then any Chest-worme; tormenting worse then hot Pinners, boyling Caldrons, Rackes, Strappadoes, or what other the crue ty of Tyrants hath inuented. If one had Angels daily ascending and descending, as *Iacob* had to comfort him, it were not so comfortable, or if langold or coupled to Diuells, no more terrible.

Thirdly, it beeing indiuiduall and inseparable, there is no putting of it to flight, or flying from it: *Nec fugere, nec fugare poteris.* It was bred and borne with vs, it will line and dye with vs. Agues a man may shake off, Tyrants and ill Masters a man may flie from; but this saith (as *Ruth* to *Naomi*)

Lyps. Pol.

I will goe with thee whither soeuer thou goest. It hath more immediate deputation and authoritie from GOD (of whom all principalities and powers receiue theirs) then Angels, Kings, Magistrates, Father, mother, or any other Superiour. It's onely Inferiour to GOD: It is a certaine middle thing betweene God and Man, and hath the dignitie of Earles and Nobles, that are *Comites Regum*. And so *Paul* is bolde, *Romans 9*, to call his Conscience a Co-witnesse with God, whence it hath the Name Conscience, there beeing no other Creature with whom it can beare witnesse: none knowing what is in Man, saue God, and the Spirit, or Conscience which is man; which makes *Paul* ioyne them in one Appeale, *Romans 9*. It's his Spie and Intelligencer in our bosomes and Bed-chambers: a most exact No-
tarie

tarie of what euer wee thinke or doe: It's his Lieutenant, and vnder him the principall Commander, and chiefe Controller of Mans life, yea, euerie mans GOD in that sense that *Moses* was *Aarons*. It's the surest Prognostication and Præ-iudgement of GODS last Iudgement, and best Almanacke within a Mans owne breast, foretelling him what will become of him at that day.

Præiudicium
extremi Iudicij.
Tertul.

Wonderfull is the Greatnesse and Soueraigntie of it: Oh men, therefore, and oh Consciences, know your selues, and in this sense loue, respect, and reuerence your selues more then all other Creatures, Friends and Acquaintance: If they could speake, they would say to mans Conscience, as the people to *Dauid*, A thousand of vs are not equall to thee in worth. It fares with Conscience as with simple Constables;
Many

Many an Officer, if hee knew his place, would stand more vpon it, and take more vpon him then hee doth. The Husbandman were happie, if he knew his happinesse: The Horse were strong, if he knew his strength. Conscience, if it knew power and authoritie, would not suffer it selfe so to be silenced, abused, snibbed, and kept vnder, being vnder G O D, the Lord Controuler of the Soule, and Super-visor of our life.

The second part

Thus haue wee seene in part the greatnesse of conscience: doth it not concerne vs now to see the goodnesse of it; the greatnesse of it making it, if good, nothing better, if bad, nothing worse; the surest Friend and the seuerest Foe? Whose heart burnes not within him, to heare wherein that goodnesse

nesse consists, and how hee may come by it.

The goodnesse of it, is the peace of it; for stirring, accusing, and galling Consciences, are consequents of Sinne, and presuppose some euill.

They secondly proue good vnto vs onely by accident, and Gods goodnesse, which maketh them as afflictions, gather Grapes of Thornes: yea all things worke to the best of his beloued, as Physicians doe Poysons in their Confections.

And thirdly, they doe not alwaies produce this effect. Sometimes, as Sicknesse and Purgations, they are in order to health, as in the Iewes, *Act. 2.* Oftentimes as in *Cain, Iudas, Achitophel*, they destroy their owners.

Good Consciences therefore, properly to speake, are onely quiet ones, excusing and comforting;
C but

but here take heed the Diuell, the great Impostor of our Soules, put not vpon our folly and simplicity, three sorts of quiet ones, as hee doth to most. The *Blinde*, the *Secure*, and the *Seared*.

Blinde and ignorant Consciences speake peace, or hold their peace, because they haue not skill enough to accuse & finde fault: they swallow many a fly, and digest all well enough. While the scales were vpon *Pauls* eyes, hee was aliue and quiet: he thought Concupiscence, the sincke and breeder of all sinne, to be no sinne. Such Consciences discern sinnes as wee doe Starres in a darke night; see onely the great ones of the first magnitude, whereas a bright Euening discovers millions: or as we see a few moates in darke houses, which Sunne-light shewes to be infinite. Such thinke good meaning will serue the turne, that all Religions will saue, or a
Lord

Lord haue mercy on vs, at the last gaspe: and that which is worst of all, they loue to liue vnder blinde *Sir Iohns*, seeke darke corners, say they are not Booke-learned, nor indeed will suffer their Consciences to proue good Lawyers in Gods Booke, lest they should proue common Barrettors. The Law which nature hath engrauen they tread out with finnes, as men do the ingraulings of tombes they walke on, with foule shooes: they dare not looke in the Glasse of Gods Law, which makes sinne abound, lest the foulenesse of their Soules should affright them. A number of such sottish Soules there be, whose Consciences if God opens as hee did the eyes of the Prophets Seruant, they shall see Armies and Legions of sins and Diuels in them.

In as pitifull a plight as this, are secure, sleepey, and drouisie Consciences, who see, but will not see;

with whom Sinne, Sathan, and their Conscience is not at Peace, but at Truce for a time: safe they are not, onely secure they bee and carelesse. These sleepe and delight in sleeping; and two wayes especially, the Diuell pipes and luls them asleepe, by Mirth, and by Businesse. Ease and Prosperitie slayes some fooles, Wealth and Heartsease, like *Dalilah*, rockes them asleepe on her lap: Iesting and merry tales, eating and drinking casts them into a spirit of slumber, and puts their Sinne and Iudgement farre away, and makes them say they shall neuer be moued. While they prosper and flourish in the world, their Consciences deale as Creditors with their debtors: whiles they are in trading and doing, say nothing to them, but if once downe the winde, in sicknesse, crosses and pouerty, then Arrest vpon Arrest, Action vpon Action, then

then come the Fowles of the Aire
 and seaze vpon the sicke Soule, as
 the Rauens vpon sicke sheepe,
 write bitter things against them,
 and make them possesse the sinne
 of their youth. Marke this you
 that dwell at ease, and swimme in
 wealth in *London*. Your Conscien-
 ces that lie stil like sleepy Mastiues;
 in Plague times and sweating sick-
 nesses, they flie in the throat: they
 flatter like Parasites in Prosperitie,
 and like Sycophants accuse in Ad-
 uersitie, Businesse also and Cares
 of this life choake the Conscience,
 and the voice of manifold employ-
 ments drowne the voice of Con-
 science, as the Drummes in the Sa-
 crifices to *Molech* the cry of the In-
 fants. And such Consciences are
 quiet, not because they are at
 Peace, but because they are not at
 Leasure. Marke then you that haue
 Mills of businesse in your Heads,
 whole *West-Minster-Hals, Barsses,*

Exchanges and East-Indies, (as I feare many of you haue whilst I am speaking to your Conscience) that making haste to be rich, ouerlay your braines with affaires, are so busie in your Counting-house and Bookes, and that vpon this very Day, that you neuer haue once in a weeke, or yeere, an houres space to conferre with your poore Consciences; yea, when did you? Let your Consciences answer within you. No, but if at a Sermon you appoint them a time, and say you will, you disappoint them and say as *Agrippa to Paul, wee will heare thee another time:* and for the most part doe as hee did, that is, neuer heare them againe.

All these sleepers haue but a frensie mans sleepe; this Tranquillitie will be sure to end in a Tempest.

Yet in a more horrible case, and step nearer Hell, are such as feare their Consciences with an hot Iron,

Iron, harden them of purpose, as men doe Steele, by quenching the motions of them; brand them with often sinning against their checking; fleshing tender Novices with this counsell, when their Consciences trouble them for any thing, then, to doe it the rather, and so they shall heare no more of them: and so it proues through Gods iust iudgement giuing them ouer to a reprobate sense, that their Consciences serue them as *Moses* did *Pharaoh*, hauing receiued many repulses, and at last commanded to come no more in sight, forbare to lose any more breath vnto him, but complained to God, who swept him and his Hoast away with a finall destruction.

When Tutors and Pædagogues are weary with Pupils, they giue them ouer to their Parents fury: these are *αὐτοκατάκριτοι*, and to these villaines there is no peace, saith

my God, and my Text. These mens Consciences if euer they awake, (as seldome they doe) they awake as *Jonas*, in fearefull astonishment; and if they sleepe out this life till their long sleepe, yet their Condemnation sleepeth not. Thinke of this you monsters, scorneres, and mocke-Gods, that forget your Consciences, lest they awake and teare you in peeces. Be not my Brethren deceiued with any of these deceiuing Consciences; Children of darknesse: Though Conscience be not vsually mocked, yet many *deceine their owne heart*, *Iam. 1. 26.* for want of examination. Many say and thinke in their Consciences, that they haue good Consciences, when GOD saith, Oh that this people had such a good Conscience: and so *Paul* speakes in my Text, as once to *Agrippa*, *Oh that you were as I am, assured that you haue a good Conscience, desiring, &c.*

What

What then is a good Conscience? That which speakes Peace with Gods allowance, which is a messenger of good things between God and vs, that vpon good grounds, is in good termes with God: It lies in the lawfull peace of it, and not in integritie and freedom from sinne. If my Conscience accuse mee not, yet am I not thereby iustified, God is greater then my Conscience. If any Conscience say to any man, hee hath no sinne, it lies in the throat, and is a Lier. *Adam* onely had such a Paradise, such a good Conscience, walking with God, without sinne, without feare, in the state of innocency. There is but one way now to come to it: our peace is now to be had by Mediation and Reconciliation; being iustified by Christs blood wee haue this peace. In stead of many, marke one remarkable place of Scripture for this

Heb. 10. 2.

this purpose. If you aske what makes a good Conscience, there is but one thing in the world will make it, *Heb. 9. 14. The blood of Christ once offered by his eternall Spirit, without fault, purgeth our Consciences from dead workes.* Yea, so admirable is the force of this blood, that it leaues no more conscience of Sinne within it. This Lambe takes them away, and carries them out of Gods remembrance into the Wildernesse of obliuion. If thy Conscience rage as the Sea, Christ cast into it, as *Ionas*, whisks all the waues of it. If the Law make it as Mount *Sinay*, couered with darkenesse, the Gospell calmes and lightens it presently. If tossed as the Ship where the Disciples sayled in the night, hee rebukes the Windes, and they are still: if the Diuels rend and rage in it, hee casts them out presently.

The Iaylor came in trembling,
ready

ready to fordoe himselfe, *Beleeue on Christ*, sent him out leaping and reioycing. It's strange how freely, effectually, and speedily hee quiets all. Oh all ill Consciences; heare and beleeue; this is the honour, royalty, and peculiar dignitie of Christs bloud, to pacifie and make good our Consciences! I doe not so much admire at all his miraculous healings of Diseases, Lepries, Blindnesse, and Lamenesse, Dæmoniackes of all sorts, as I doe at his gracious and sodaine quieting of the Conscience of *Mary Magdalen*, of *Zachew*, of *Paul*; and so the like vertue this bloud hath still, to day and yesterday the same. Nothing else in the world hath this vertue saue his bloud: all other merri-ments haue no more power to quiet Conscience, then Holy-water and Charmes to coniure the Diuell.

I finde in a French Comedie

one

one brought in as troubled in Conscience for sinne, and he runs vp and downe like a Hart with an Arrow in the side, for remedie, hee buyes a Pardon, runnes to Shrift, whips himselfe, goes on Pilgrimages, and all this while, like an Aguish man that drinckes water, or leapes into a Poole, his disease increaseth; then fals hee to seeke merry company, to see if hee can play away his trouble; but like *Sauls* ill spirit, it returnes with greater violence, & brings seuen worse with it to torment. In the end hee findes Christ, or rather is found of Christ, and so findes peace, & this is the good Conscience we speake of, to which being in Christ, there is no Condemnation, no Accusation. Wouldst thou purchase a good conscience at an easier rate? wouldst thou haue it for sleeping? When thou hast tried al conclusions, come hither & buy salue for thy Conscience

ence without money. When thou hast spent all thy time and money about what will not quiet thy minde, as *Alchimists* smoake out all in seeking the *Philosophers-stone*, here is that which will doe it; belecue and proue, and thou and thy Conscience shall be safe and quiet: this is approued, thus *Paul* got his. Yea, but is this all? Is it so cheape and easie a thing? May we now sing a *Requiem* to our Soules, lay the reynes on our neckes, cast care away, and doe what we list? I feare not such an obiection from a true beleeuing Conscience. They that prattle thus, know not *Ingeniū fidei & bonæ Conscientiæ*, the good nature of Faith and a good Conscience.

Let me not daube your Consciences with vntempered Morter. Faith as it pacifieth, so it purifieth Conscience. Christ purgeth our consciences to serue the liuing *God*, and after all his cures, bids the healed

led goe away and walke after the Spirit, and sin no more. There are indeed a generation of Libertines and hypocrites that serue Christ, as *Lewes* the 11. is reported to haue serued his leaden *Crucifixe* which he vsed to weare in his hat, & when he had blasphemed or done any villany, hee would pull it off and kisse it, and so sin ouer and ouer againe; like our common Swearers, that crye God mercy, and aske him leaue to abuse his Name againe, and that wittingly and willingly.

These and such like, let their Consciences speake peace to them, as the Fryer in *Stephan*, absolued a Gentleman, that would needes pay well, yet would not promise to amend his fault, in steed of an Absolution hee pronounced a Curse vpon him in Latine, which hee tooke for pay; *Christ absolue thee, which I beleeeue hee will not; and bring thee to Heauen, which is impossible.*

Many

Many Sentences hath the Master of Sentences borrowed from *Ambrase* against such Consciences, which I omit to rehearse, least as *Abners* body; they hinder the passing of the people by. A good Conscience stands not with a purpose of sinning; no, not with an irresolution against sin. He is a foole and a vaine mocker, no true penitent, that mournes for sinne past, and yet meanes at the same time to sin for the time to come. With which Sophisme the most perish at this day, with this in their mouthes; *They beleeue on Christ and haue as good a Conscience as the best*, and yet walke in sinne. But oh thou vaine fellow, shew mee *Pauls* good Conscience by *Pauls* prooffe, by his *Desire in all things, &c.* Is Christ able to saue thee, and is he not able to sanctifie thee? Let me with *Tertullian*, tell thee, that the promises standing true, thy faith is false, & the Gospell remaining

remaining safe, thou shalt perish.

Titus, a Trades-man or Lawyer here present, haply is desirous to haue peace of Conscience, is sorry for his oathes and fraudulēt courses this week past, but knowes he shall fall to the like the weeke comming, hates them not, and meanes not to strīue against them, but to returne to the myre ; my Text saith not to him, *Goe in peace*, to such loose and licentious Consciēces that make Christ a bawd of sinning, & Faith a cloak of liberty. I haue heard that the Pope hath sold a Pardon for a Murther past, with a dispensation annexed for the next : but Christ my Lord and master (as bountifull & gracious as he is) grants no such. If he forgīue that which is past, he giues at least so much Grace, as to deny vngodlynesse for the time to come. To conclude this point, thou desirest a good conscience, without indenting or conditioning, I bid thee

thee beleue in Christ, & thou hast one; yet take this, not into the bargain, but as an after prouiso: Art thou willing to haue a good Conscience, and to be assured thereof? here follow foure infallible Characters and markes of a good one, which I desire you to marke attentiuely, and by them to trie your Consciences throughly. Hitherto I haue shewed how you may get one: now how you may prooue one. Here are foure Elements or humors, which well compounded & mixed, make vp a perfect health of Conscience: if any one be wanting, or faile in a iust measure or proportion, Conscience is accordingly defectiue and sicke.

The first, is that which must be the first in euery good action, that is, the *will*, that the bent & inclination of that be set right. I would the word had been plainly translated as it is in other places, *verbatim*, *wil-*
δελοντες.

D

ling:

ling: It implyes first; that he that hath a good Conscience, doth not onely doe well, but wills to doe well, doth it voluntarily, not forcedly, or out of externall and sinister motions, but from an internall principle, a sanctified and rectified will, which God accepts for the deed, and aboue the deed. Secondly, that he doth not onely wish and faintly desire, which Translation may flatter an hypocrite that hath some sluggish lusts and some sudden good pangs and moodes, and such as for the time little differ in sicknesse and starts from a regenerate will: but the word notes a strong and setled resolution, a constant purpose, and such as produceth endeuour. Hee that will be rich, pierceth himselfe through with many sorrowes, where the same word is vsed; I grant it is *Carnificina*, a racke to a good Conscience, to say, It must
always

alwayes doe well; and contrarily, it's a true ground of comfort, to say, that a will and purpose is sufficient testimonie and approofe of a good one: but then it must bee meant, not euery languishing and lazie flash of euerie wisher and woulder, but of a willer; and this word is equall with the other two, which are good Synonimaes and Glosses vpon this, vsed by *Paul*, *Acts 23. 24.* *I labour, or exercise my selfe,* and *πεπολιτωμαι*, *I lay my policie*, or bend my wit and will to haue a good Conscience, and to serue God, &c.

It may bee said of some, They would be good, but they haue no will to it. There is none so prodigall or slothfull but would bee rich; Yet we say not, such will be rich, that is, set it downe, determine it *ultima voluntate*. There are none so wicked, but at some times would bee good, and leaue

finne; but these dispositions breed imperfect Essayes and profers, ripen not, hold not, discern not the name of Will. Corrupt flesh hath many such Propensities and Bubbles, and is very prodigall in momentanie purposes, and promises; but *David* saith, hee will keepe Gods Commandements: *I haue vowed, sworne, &c.* when *Michol* mocked, *I will yet be more vile*, as resolute Swaggerers, whose Will is set and sould to sinne: They sinne and will sinne, say Preachers what they can. *Ahab* will goe, crie *Micaiah* what hee please; so *Iosuah* will serue God, let others doe what they will. Sanctified Will may bee crossed, and captiuated, and hindered, but yet it holds it owne bent, and ouercomes the Law of Rebellion, is predominant, and can neuer be forced to sinne, or to will to sinne, without a curbe in the mouth,
the

the more stiffe and ready this Will is, the better Symptome of a good Conscience.

Secondly, this will must extend it selfe to all; Though in many things our deeds faile: which extent let *Paul* expound with a distribution, towards GOD and Man, *Acts 2*. In duties Diuine, Humane, of Charitie and Pietie, whatsoeuer is done for Gods sake and for Conscience sake, is done equally: No man makes a Conscience of one, but he that doth of all: hee that delights in the breach of one Commandement, hates all the rest. The rich and precious boxe of a good Conscience, is polluted and made impure, if but one dead Flye bee suffered, I say not, if one Flye of Infirmitie light in it, against the will fore-mentioned, but if with our will it lye, and dye, and putrifie in it. When Christ pur-

in 7261.

geth *Maries* conscience, he casts out not sixe but seuen Diuels, yea, hee leaues not one of the Legion remaining, not one spot of Leprie in any one member, but saith, *Faith hath made thee whole*, Here I see many fall short, and I pitie to see so many ciuill men and hypocrites to come so neere the Kingdome of heauen and a good Conscience, and yet one thing is wanting. Foolish *Herod*, that doest many things and stickest at one: Foolish *Ananias*, that spilst and losest all thy cost with a small reseruatiō. Foolish hypocrite, why takest thou paines to climbe so high on the hill of Piety, and yet for one step of iniustice to thy neighbour, ascends not into Gods Mountaine, though thou comest often into Gods Tabernacle? Thou ciuill honest man, why giuest thou Almes, liuest fairely with man, and forgettest the maine, art so farre short

short of this *All things*, that thou forgettest that which should bee all in all, that is, Pietie to God? Vniuersall and Catholicke obedience, is the best distinguishing Touchstone of truth and falshood, of good and bad Consciences. This Vniuersalitie must also extend to great and small duties, I say Vniuersality, not equality: A good Conscience mainly desires to please God in the great Commandements, as Christ calls them, and then in euery complement, in euery hoofe and naile, so neere as he can, yet obseruing a due proportion. It most of all straines at grosse sinnes, yet swallowes not Gnats. It trembles at Wounds and Bloud, feares Faith and Troth. It abhorres Adulterie, hates Dalliance: It payes Tithe-sheaves carefully, it detaines not Tithe, Mint, and Anniseede: It sayes not, an inch breakes no square, and small

faults must bee wincked at; and in this sense may well be said to bee scrupulous, because it being tender feeles scruples: onely here I lay a Caueat, that it be not erroneous, or ignorantly dubious and scrupulous, like the wall-eyed or bird-eyed Horse, that starts vpon euery shadow without occasion or cause: makes conscience where God and his Vword makes none, makes many questions for Conscience sake. Light and information is as good as tenderneffe, both together make an excellent Conscience, and *obiter* for the sake of scrupulous Consciences, that desire vnfaignedly in all things to walke honestly, I giue them these solemne charges.

First, that they study the peace of the Church.

Secondly, that they study their liberties.

Thirdly, that they be humble towards

towards God and their Superiours, and willing to illuminate and regulate their Consciences by the Word, and be established in what they are to do, not admitting euery feare of the contrary without ground, yet remembring *Pauls* rule, to follow the *Dictate* of Conscience, rather then of Angell, Potentate, or Prelate, yea of Apostle. For after the Apostle had determined that, in the 14. to the *Romans*, he yet requires in the Eater a *Plerophorie*, and blesseth him that doth it with consent of Conscience, and makes all other Sinne a Sinne against Conscience, being worse then a Sin against Man, yea, next to the Sinne against the Holy Ghost. An erroneous Conscience holds the Wolfe by the eares, binds to the Act, frees not from the fault: Oh therefore labour to get a Salue, and thinke not your owne eye-sight to be sharper then the

the Eagles. Endeavour to informe your Consciences aright, and ha- uing so done, bee carefull in all things to keepe a good Consci- ence, and that throughout the whole tenour and course of your liues, which is required in the next terme of Conuersation.

3.
A word for the
A word for the

A word that addes to the for- mer, *Constancy*, and *Equality*: there are in the life of Man many tur- nings, references, and diuerse re- spects, in all these; at euerie turne to be the same Man, requires the strength of a good Conscience: to take a step or two well, a Child or a Drunkard may, but to walke euenly, and to turne hither and thither well, argues strength. A lade or a broken paced Horse, may racke or strike a stroke or two right, but to maintaine the tho- row-pace, at euerie stop and turne to bee at the command of the Ri- der, argues metall and goodnesse.

This

This terme is expressed by Paul, Acts 23. 1. I have alwayes, or thoroughly, to this day; and 24. 16. ἀποβάντων ἐχόν συνείδησιν. That is, without tripping or stumbling, or without offence to other, &c. A weake conscience falls at euerie turne; godly in one company, prophane in another: a good one, as a Square Cube, is the same which way soeuer you turne him: Turne him to God; to his Neighbour, turne him to company; turne him alone, turne him loose to all occurrences, he holds his owne, and walkes honestly. For example, one day is the brieft of a mans whole life, and is a little life, bounded with the Night and the Morning, as with Birth and Death: wherein a conscionable man first turnes to God in Prayer alone, then with his Family, then to his Calling, then to his Recreation, to Society, Eating and Drinking, and at

ἀρχῇ τῇ ἡμέρᾳ
ταύτης.
διὰ πάντες.

Beclors.

Turbida & Lucida
interualla.

at night returns to God and his rest; in all these walking godly, soberly, righteously, and is able to say trulier then the Epicure at night, *I haue lined this day*: I haue walked honestly; hee is a good Dayes man, or Iourney-man, or Tasker, which is an excellent mysterie of well liuing and Redemption of time, a working vp our Salvation in holinesse and righteoussesse, all the dayes of our life: hee that lets slip one dayes watch and worke, may sleepe at night in a whole skinne, but not in a sound Conscience. Such crazie Consciences haue, as broken brains, their good and euill dayes. Conscience as a vessell may easily be kept pure and cleane if rinsed euery day; but if it goe longer, it gathers soyle, & askes harder scouring by more then ordinary Repentance. Daily washing will keepe it pure and faire, which is the last thing which

is

is yet wanting to perfection, such perfection as is to bee found in the way: and that beeing added, will set on the rooffe and pinnacle vpon this building.

Καλῶς, Honestly: I could wish the Translatours had vsed some other word, because this is so disgracefull and contemptible, as the world goes, though the word in the due signification is honourable, *Honestie* in truth (as ironically as the world vseth it) beeing onely truly honourable, forcing honour from the breasts of men, which is the seat of honour, which braueriedoth but begge. The word is comprehensiuē, and compasseth in the fadome of it, as much as any or all the other Aduerbs in Scripture, *worthily, decently, accurately, circumspcctly, grauely, after the best fashion, or comely, praise-worthy, linely, famously.* It notes the lustre and grace of an action, which makes

4.

ἀξίως.
εὐκταστῶς.
ἀκταστῶς.
εὐσχημόνως.

λογικὴν
λατρείαν.

Καλῶν ἔργων.
προϊσάσθαι.

makes our conuerſation ſhine before men, & ſets out Gods glorie. τὸ καλόν, A thing that Citizen and Courtier much ſtand vpon in their Actions, yea all men now adayes build, ſeaſt, weare apparell, not for bare neceſſity, but for their credit, ſo as they may get honeſtie by them. Vnconſcionable men ſlubber ouer their worke, and thinke any thing good enough for God, as in *Malachie*: and content themſelues with reaſonable ſeruice, for ſo they tranſlate that, *Rom. 12.* Wheras *Paul* often requires Chriſtians ſhould be excellent ringleaders in faire workes; and prouide honeſt or honourable things before men, and to poſſeſſe their veſſels, much more their Conſciences in honour, that they may bee fit Temples for the Holy Ghoſt. As *Theodore*t moſt diuinely vpon *Exodus*, looke how the Temple was adorned with the fineſt Gold, Siluer, Silke,

Silke, purple, Scarlet, Jewels, &c. So must thy Conscience, of which Temples this was but a Type.

ἐπεὶ δὲ τὸ
ψυχῇ ἀρᾷ
ζῆν, &c.

There is in every dutie, besides the deed done, an honourable decorum annexed, as in hearing, to heare swiftly; in preaching, to labour & to be instant in season, &c. in giuing Almes, to doe it cheerefully; in trading to be at a word; in payments and promises to keepe day and touch: and thus it becomes a Christian to exceede the Pharisee, and the ciuill man, or else it is not for his, and his Masters honour.

David did excellently when hee would not offer a Sacrifice without cost: The woman that spent her costly Spicknard on Christ, the smell whereof perfumed all the house, and holds the scent to this day: The Widow that gaue all her substance. Our honourable personages, how meane are they
in

in allowances to Ministers, in Almes to the poore, or any expenses, that respect GOD and their soules. A good Conscience for the sake of this honestie, auoides and flies, not onely scandalous blemishes and stains, but all the least blushes and appearances of euill, all brackish tasted things his stomacke goes against them: If hee knew neuer so well Cards, Dice, Vsury, Non-residencie, Plurality to be neuer so lawfull, yet because they stand not with this honour, he will none of them. He askes not what he may doe with a safe Conscience, but with an excellent one; not what is lawfull and expedient, but honorable.

Thus haue we seene the Apostle riding in this triumphant Chariot, drawne as it were with these foure horses, the foure euidences of Conscience.

This first proues it good; the
second

second, true; the third, strong; the fourth, excellent.

Hee that hath *the Will*, hath the seeds of Religion, and is a Christian, and no Atheist.

He that willerth *in all things*, is a sound Christian, and no hypocrite.

He that *conuerseth or walketh*, is a grown Christian, no babe or weakling.

He that walkes *honourably*, is an excellent Christian, no ordinary one.

He that hath *all these*, may well say and glory with the Apostles confidence, *that he is assured*.

He that hath them not, as most haue them not, may well conclude, *wee are assured our Consciences are euill and impure, willing to sinne, and walke after the flesh*.

The word is *Pauls* word, and yet he speakes it in the plurall number by way of *Syllepsis*, changing the number, because hee would haue it the word of every Christian.

πίπισμα.

E

πίπισμα

ὁ πρὸς αὐτὸν, ἔ-
λεγχος.

πέπεισμαι is a word of as good certainty as ἔιδα, it seconds and binds it, as the better word, *Rom. 14. I know and am assured.* Of it as of the root, springs πείσς, for all *Bellarmino* would eleuate it. It imployes a grounded perswasion, not from Inspiration or reuelation, but from Arguments and experience. Faith is the subsistence and evidence; and the perswasion or assurance of a Christian is as firme as is any worldlings for his estate; yea a thousand times surer. You rich men thinke your selues sure of estates heere vpon earth, but wee Christians know our selues sure of heauen. Conscience knowes it selfe, as well as Science any principle, or Sense any Obiect. Without which certainty, Christians were of all men most miserable. Popery and Nature, and the old Leuen of *Pelagius* newly worse sowed by *Arminius*, neuer having had experience of

of this Plerophoric, serue Christians, when they boast of this their confidence, as *Ananias* did *Paul*, strike them on the face with the terme of pride and presumption; yea, sticke not to giue them the lie; but such betray themselves with their owne noyse. I would aske them but *Pauls* question, *Doe not you know?* If they answer as vsually they doe, No; nor they thinke any man liuing on earth: I would pray them to marke what followes, *Except you be reprobate*, reffuse, or reiect *tanij*, as yet in the state of Reprobation, for ought they know.

Indeed it becomes the strumpet and adulteresse to doubt of her husband, and not to call him *Isb*; but let him marke (saith *Bernard*) the Spouses language; *My beloued is mine and I am his*, See (saith he) what a good Conscience dares doe. *Habet Ecclesia spirituales suos qui fiducialiter agunt cum Christo.* The Church

Hosea 2.

*Hæc non sunt
scripta pro Ideis
nescio quibus,
sed pro me & te.*

hath her spiritual ones that relye boldly on Christ, or confidently; the very terme that Bellarmine excepts against. And, *Id audei unus, quod audei vniuersitas; Ego pulvis & cinis, &c.* Yea, euery particular person dares doe as much as the Catholicke Church; I that am dust and ashes dare apply this to my selfe. And Tomson vpon that Text. *These things* (saith he) *are not written for I know not what ayry Notions or Idea's, but for me and thee.* Without which, who would be a Christian? A mans Conscience is deepe and deceitfull, but the spirit of man, especially helped by the Spirit of God, and vpon examination and tryall, may and doth know as well (saith *Augustine*) his Charitie wherewith he loues, as his brother whom he loues; and if his Charitie, then his Faith.

Three Scioes I finde in the end of *Iohns* Epistle. The Major or Proposition

position is Gods Word; *The beleever is saved.* The Minor is assumed by Gods Spirit & the Conscience, two sufficient witnesses, fortified and assisted by many premisses, by the compasse within, the landmarks without, Faith, and the fruits of Faith. *Dost thou beleene,* saith Christ? *I beleene,* saith the man. And this is the Restipulation of a good Conscience in Baptisme, and in euery true beleever. *Credis? Credo,* was the ancient forme; which answer, all wauerers must reuerse and innouate. Latitudes of assurance I grant in Babes and old men. *David* knew when hee came to *Hebron*, that God meant to establish the kingdom to him and his, which he knew before, but now with a confirmed knowledge. The Ballances of the Scoale shake and tremble at the first, after the weight is in a while it settles and rests: and so our Soules. And euen this Cer-

taintie is of the nature of all precious Faith, though experienced Faith increaseth it. It's this confidence that makes a good Conscience, this valour makes the value of it inualluable and inutterable.

The third Part.

Looke vpon my Text, and see how valiantly by the right and interest of it, *Paul* first challengeth & commands prayers, euen at the hands of the Iewes. Who waters a dry stake with any heart! what comfort hath *Peter* to pray for *Simon Magus* in the gall of Birternes? but with what hope of audience might hee pray for *Cornelius*, and such as hee was? So *John* for *Gaius* and the elect Lady, walking in the truth; not so for *Diotrephes*. Secondly, see how hee begs, not their good opinion and good words of him, though hee knew they had strange surmises and suggestions of

of him from the false Apostles; to be a very *Proteus* and *Polypus*, the graund Cheater of the world, but in stead of Apologies and Captation of good will, he relies to this Fort, passeth not for mans day: hee is happy enough without them: he carries his comforter in his bosome and breast, and hath a *selfe-sufficiency*. A dependant and beholding happinesse is halfe a misery, like Mills that cannot grinde without wind or water, *Saul* cannot bee merry without a Fidler: *Ahab* without *Naboths* vineyard: *Haman* without *Mordecaies* curtesie. A good Conscience without Musicke, or Money, or Honour, is happy and mery alone, and is like the late Engine of the perpetuall Motion.

As rich men stand vpon termes, I can liue by you, and without you: so saith a good Conscience to the world.

It layes claime not onely to the

prayers and communion of Saints but to the attendance of Angels. As *Luther* is said to haue said, they are Cookes and Butlers to this continuall feast: they ascend and descend to them with messages from Heauen. Christ, as *Abashue-resh* with *Hefier*, delights to suppe with such. The Holy Ghost takes vp in them his aboard and Temple. See in the *Canticles* how Christ is inamoured with the beauty and familiarity of his Spouse, and they often mutually inuite one another to walkes and feasts.

Thirdly, which is more, in the faile of all other comforts; yea, in despite of the greatest discomforts and disgraces that can be, in the greatest stormes and stresse, in the foulest weather, this Shippe raignes and rides at Anchor, as in a Harbour and Lee, hangs out the Flag of comfort and defiance. Let the Iewes thinke and speake what they

they will, it stirs not *Paul*: he soares like an Eagle, not respecting the chitting of Sparrowes; is aboue the scourges and razors of tongues.

I am much taken vp with admiration, when I read *Acts* 27. how *Paul* in the angry *Adriaticall* Sea, at midnight, when the tempestuous *Euroclydon* blew, after fourteene daies want of meat and light, when the Mariners despaired, how couragious he was: but I wonder as much and more, to see his Conscience passe with top-saile & banners displayed, through the Sea and waues of good report and bad report; to see him singing and praying at midnight in the Dungeon, all manacled and fettered, in a wounded skin, but whole and merry conscience.

Censures and rumors, the world is full of: who escapes? Not *Paul* himselfe; yet is aboue them, and giues a secret *Item* to all such as
censure

censure him, that they wronged him in iudging a good Conscience. The fashion is, to iudge and censure all courses wee reach not, or sauour not; and so wee smite many a good Conscience. In this respect what need haue wee all of good Consciences, seeing tongues spare none?

There be three daies especially, the day of Sicknesse, of Death, of Iudgement; in which Comfort is worth a world, and then all worldly comforts and comforters, like run-away Seruants and drunken Seruing-men, are to seeke when one hath most vse and neede of them, as *Iob* complaineth of the Brooks of *Teman* in the drought of Summer: which makes the triumph of the wicked (*Iob* 20.) momentany, and as a night Vision, when as the Prophet said, *One dreames of bread, and wakes hungry*. In these times you shall see the merry

merry and iolly worldling hang
the head like a Bull-rush, and the
Russians brags, lagge like a starcht
Russe in a storme. How doe such
droope, euen in old age, and say, the
daies are come, wherein there is
no pleasure? The storme comes
after the raine, that which is worst,
an ill Conscience like a Bloud-
hound hunts dry-foot, and brings
the scent of sins of his youth; wher-
as the Conscience of a well-passed
life is the staffe of age, *Pabulum se-
nile*, better then all the Sacke and
Sugars, and such pitifull comfort-
ers. When the stomacke failes, and
the grinders wax few, and appe-
tite ceaseth, this is a continuall
feast. In the decay of sleepe, this is a
Downe-pillow. In all our tribula-
tion, this *Simon* helps vs to beare
our crosses. In all our euill daies, it's
at hand. It sustaines infirmities
of the body. When Princes sat in
counsell against *David*, this was his

Jonathan

Jonathan to solace him. When the Lyon roares, the righteous is bold as the Lyon, and feares not what man can doe vnto him.

But if once Death begin to looke vs in the face, how doth *Nabal* dye like a stone? How doe *Achitophel* and *Indas* dye the death of cowardly Harts and Hares, pursued with the full cry of their sinnes, which makes them dead in the nest before they dye: then a kingdome for a good Conscience. Then send (as in the Sweating sicknesse and the Plague) for M^r. Minister, but alas he is come, hee can but speake to the eare, and all in vaine, vnlesse God open the Conscience to heare and be quiet, to heare and imbrace comfort. But when speech failes, & all thy Senses shut vp their doores and windowes, then who or what can auaille but a good Conscience? When thy Wife & thy friends doe augment thy grieve with parting
and

and loath to depart, as *Pauls* friends broke his heart with weeping; then this only and alone dies, or rather liues with thee, & seeing Land approaching, bids thee be of good comfort. More cheerefully haue I seene it make some dye, then other wed.

All the Martyrs from *Stephen* the Protomartyr, down to the last that suffered, are clouds of witnesses: it hath inabled them to imbrace their stakes, clap their hands, leape, as Doctor *Taylor* did, within two stiles of the stake, or (as hee said) of his home and Fathers house.

Lastly, at the last day, and after the last day, when all these shadowes shall fly away, this substance shall abide. A good Wife is a good thing, but *Sarah* must part with *Abraham*; and these relations shall cease in Heauen, but a good Conscience, attended with good workes, shall follow: and the better
it

it hath beene here, the better in degree it shall be there, the wider entrance and entertainment it shall finde there. When all Bookes shall perish, and Heauen melt like a Parchment scrole, this Booke shall be of vse; when all Diuels and damned shall tremble, and with the hills to couer them, this shall lift vp thy head, for thy redemption approacheth: when neither friends, nor a full purse shall pleade, nor the wicked stand vpright in iudgement, then, then, well fare a good Conscience, then shall conscience haue it mouth opened, tongue vntied, & God will bid it speake. Happy hee then that hath an excusing one, miserable he that hath it an accusing aduersary.

Yet still further: Faith and Hope are excellent things here in this valley; these shall cease, but Conscience abides. A good one was a petty heauen vpon earth, a mount *Tabor*, a glimpse of glory here: a bad one

one was a Hell, a Purgatory, or Limbo, at the least, tasting of the flashes and smoak of hell: but hereafter how intollerable shall be the horror of the one, and how in conceivable the ioyes of the other. Without this worme that dies not, hell should not be hell; without this continual Feast, heaven should not be heaven. Next the happy vision of God shall be the company of a good Conscience, and next to that the Society of Saints and Angels.

The last Part.

But oh Lord, who beleevues our report? or to whom is the benefit and excellency of this creature of thine reuealed? Oh Lord, to whom shall we speake & apply what hath beene said? You the sons of men haue lost your hearing, charme we neuer so wisely, thunder wee neuer so earnestly, you despise vs Ministers. You thinke we come hither
to

to play our prizes, to speake out of forme, and not of Conscience, or to speake out of cholar and passion.

Besides, if you would heare vs, wee are Strangers to your secrets, to your hearts and waies; wee are confined to our Cells and Studies, and are not acquainted with the Tythe of the worlds villanies: besides, when the Houre-glasse is out, wee can say no more to you, and perhaps shall neuer see you againe; but your Consciences know you, though haply you be strangers to them, they compasse your paths, your lying downe, and accustomed waies.

I will therefore turne my speech (as the Prophet to the Earth and Heauen) to your Consciences. Harken *Oh Consciences*, heare the word of the Lord: I call you to record this day, that it's your office to preach ouer our Sermons againe, or else all our Sermons and labours

labours are lost. You are the ends
of the Soule, to chew over againe,
against your reproofes, and against
your secret and faithfull admoniti-
ons what exception can any take?
your Balme is precious, your smit-
tings break not the head, nor bring
any disgrace. G O D hath giuen
you a faculty to worke wonders in
prinate and solitude. Follow them
home therefore, cry aloud in their
eares, and bosomes, and apply what
hath now, and at other times beene
deliuered.

Conscience. If the house and
owner where thou dwellest be a
Sonne of Peace, let thy Peace, and
thy Masters Peace, abide and rest
on him: that Peace which the
world neuer knowes, nor can
giue, nor take away. Bee thou pro-
pitious, and benigne, speake good
things, cherish the least sparks and
smoake of Grace: if thou findest
desire in truth, and in all things,
F bid

bid them not feare and doubt of
 their Election and Calling: With
 those that desire to walke honestly;
 walke thou comfortably; handle
 the tender and fearefull gently and
 sweetly: bee not rough and rigor
 ous to them; binde vp the bro
 ken-hearted, say vnto them, Why
 art thou so disquieted and fad
 when thou seest them Melancholy
 for losses and crosses, say vnto them
 in cheere, as Elkanah to Annah
*what doest thou want? am not I a
 thousand Friends, Wines, and Chil
 dren vnto thee?*

Clap them on the backe, hearten
 them in well doing, spurre them
 on to walke forward; yea winde
 them vp to the highest pitch of
 Excellencie, and then applaud
 them: delight in the Excellent of
 the earth.

Be a light to the blind and scrup
 ulous.

Be a Goad in the sides of the dull
 ones.

Be

Be an Alarum and Trumpet of Iudgement to the Sleepers and Dreamers.

But as for the Hypocrite, gall him, and prick him at the heart; let him well know, that thou art Gods Spie in his bosome; a secret Intelligencer, and wilt bee faithfull to God.

Bid the Hypocrite walke *in all things.*

Bid the Ciuill, adde Piety to Charity.

Bid the wauering, inconstant, and licentious, *walke constantly.*

Bid the luke-warme and common Protestant, for shame amend, bee zealous and *walke honestly.*

But with the Sonnes of Beelal, the prophane Scorners, walke forwardly with them, haunt and molest them, giue them no rest till they repent, bee the gall of bitterness vnto them; when they are

swilling and drinking, serue them as *Aboloms* seruants did *Amnon*, stab him at the heart: yet remember so long as there is any hope, that thine office is to bee a *Pedagogue* to Christ, to wound and kill, onely to the end they may liue in Christ, not so much to gaster and affright, as to leade to him; and to that purpose, to be instant in season and out of season, that they may beleue and repent.

But if they refuse to heare, and sinne against thee, and the Holy Ghost also: then shake off the dust off thy feete, and either fall to torment them before their time, and driue them to despaire; or if thou giue them ease here, tell them thou wilt fly in their throat, at the day of hearing, when thou shalt and must speake, and they shall and must heare.

Conscience, thou hast Commission to goe into Princes Chambers and

and Counsell Tables: be a faithfull man of their Counsell. Oh that they would in all Courts of Christendome set Policie beneath thee, and make thee President of their Counsells, and heare thy voice, and not croaking Iesuites, Sycophants and Lyers; thou mayest speake to them; Subjects must pray for them, and be subiect for thy sake, to honour and obey them in the Lord.

Charge the Courtiers, not to trust in vncertaine fauours of Princes, but to bee trusty and faithfull, as *Nehemiah, Daniel, Ioseph*, whose Histories pray them to read, imitate, and belecue, about *Machiauels* Oracles.

Tell the Foxes and Politicians, that make the *Maine* the *by*, and the *by* the *Maine*, that an ill Conscience hanged *Achitophel*, ouerthrew *Haman, Shebna, &c.* Tell them it's the best policie, and *Salomons*, who knew the best, to get

and keepe thy fauour, to exalt thee, and thou shalt exalt them, bee a shield to them, and make them as bold as the Lyon in the day of trouble, not fearing the enuy of all the beasts of the Forrest, no, nor the roaring of the Lyon, in righteous causes.

Conscience, Thou art the Iudge of Iudges, and shalt one day iudge them; in the meane while, if they feare neither God nor man, be as the importunate Widow, and vrge them to doe Iustice: Oh that thou satest highest in all Courts, especially in such Courts as are of the Iurisdiction, and receiue their Denomination from thee: suffer not thy selfe to be exiled, make *Felix* tremble, discourse of Iudgement to them.

To the iust Iudges, bid them please God and thee, and feare no other feare: assure them for what euer they doe of partiality or popularitie

pularitie thou wilt leaue them in the lurch; but what vpon thy suit and command, thou wilt beare them out in it, and bee their exceeding great reward.

If thou meetest in those Courts, and findest any such Pleaders as are of thine acquaintance and followers, be their fee & their promoter, tell them if they durst trust thee, and leaue Sunday workes, bribing on both sides, selling of Silence, pleading in ill Causes, and making the Law a nose of wax, if they durst pleade all and onely rightfull Causes, thou hast riches in one hand, and Honour in the other to bestow on them.

As for the Tribe of *Leui*, there maiest thou bee a little bolder, as being men of God, and men of Conscience by profession. Be earnest with them to adde *Con* to their *Science*, as a number to *Cyphars*, that will make it something worth.

Desire them to preach, not for filthy lucre or vaine-glory, but for thy sake; wish them to keepe thee pure and in thee to keepe the mysterie of Faith: assure them thou art the onely Ship and Cabbinet of Orthodoxall Faith, of which if they make shipwracke, by lazinesse and couetousnesse, they shall bee giuen ouer to Poperie and Arminianisme, and lose the Faith, and then write bookes of the Apostasie and Intercision of Faith, and a good Conscience, which they neuer were acquainted withall, nor some Drunkards of them euer so much as seemed to haue.

And whereasthou knowest that many of all sorts are discouraged with the taxation and slanders; some that conferre, some that are fearefull and doubtfull, if they doe it to the Lord and thee (as who knowes but God?) bid the world as *Paul* doth here, turne censuring into

into praying; and if they will not, let them as they preach thee, so regard thee in all godly simplicitie, and expect their reward at the hand of the great Shepheard.

For the Citie, get thou into the high places, into the pulpits, into the Entries and gates of the Citie; crie aloud, and vtter thy words in the streets: Oh that thou wert free of it, and hadst freedome of speech and audience in all their Courts and Companies, and that for thy sake they would make and keepe wholsome Constitutions for the Sabbath, and orderly keeping of it, and see that well executed and obserued, which is the Nurse of all Piety and Conscience.

Charge them that are rich Citizens, and in their Thousands, that they lay no weake Foundation, no three halfe penny Foundation, but be bountifull to pious vses, to the poore, and to the Ministry of the Citie,

ἰς εὐαγγελί-
ας κατενώπιον
τῷ θεῷ.

Citie, that they take away the
 scandall of the times, and vpbra-
 yding of the Romish *Penninah*,
 against the *Anna* of our times.
 Let the Hospitall, Widowes and
 Orphans, taste of their bountie;
 with such Sacrifices (if they come
 from Faith and a good Consci-
 ence) God is pleased. Bid them
 not trust in the shadow of siluer and
 gold, which will wither as *Jonahs*
 Gourd; but in thy shelter. Goe
 home with them this day, I inuite
 thee to their Table; if I had liberty
 (as they say it's a courtesie for the
 Preacher to inuite a guest) *Consci-*
ence, thou shouldest bee my guest.
 Deferre not till to morrow, lest bu-
 sinesse hinder thee. This day reckon
 and walke with them, and talke with
 them: Bid them, lay aside all recko-
 ning Bookes, and reckon with thee,
 and often reckoning will make you
 friends.

Bee at their elboes when they
 vse

use false weights and Ballances, and giue them priuy nips : let the mutuall profit of Buyer and Seller be the rule of buying and selling, and not the gaine of the one of them alone. Assure them that are hoarders by fraud, that they hatch as the Hen, the Partriges Egge, that hath wings and will flie away; and that they heape vp wrath against the day of wrath, and are in the meane time selfe-condemned; whereas thou wouldst make them rich, and adde no sorrow, nor grauelly greet in their mouth, but such gaine as will stand with content and selfe-sufficiencie.

If thou meetest with Simoniacall Patrons, tell them, they and their money shall perish, for selling thee and the Soules of the people:

I haue not as *Ezechiel*, a Map of the Citie, but thou knowest all the lurking Dennes, Stewes, and infinite Bookes. I send thee to preach

preach and cry vnto them.

Roare and thunder in the eares of the roaring Boyes, of all the swaggering Crue, and tell them they must for all these come to Iudgement.

To the Fashion-mongers, both the statelier sort, and the light-headed yellow-banded Fooles, tell the one, that the richest lining and inside, is a good Conscience: And for the other, if thou wilt vouchsafe, tell them, that plaine apparell and a good Conscience, will doe them more honour, then all these Apes-toyes.

As for the Players, and Iesters, and Rimers, and all that rabblement, tell them, thou wilt one day be in earnest with them, & though thou suffer them to personate thee vpon their Stages and shew their wit, and breake their Iests on thee now, thou wilt owe it them, till they come vpon the great Stage, before

before God, and all the world.
Where my sides, memorie, and
knowledge faile, adde, enlarge, and
apply: Print it in the hearts of as
many as thou canst, and the Lord
grant thee Grace and Audience in
their eares, that they may suffer the
words of Exhortation: and so Lend
with the Prayer after my Text,
which is like a rich garment, that
hath facing, gards, and seluage of it
owne.

*The God of peace, that brought to
gaine from the dead our Lord Iesus,
the great Shephard of the Sheepe,
through the blood of the everlasting
covenant, make you perfect in all good
workes, to doe his will, &c.*

Thou O Lord, that hast won-
derfully planted and formed our
Consciences within vs, that onely
knowest and searchest our Consci-
ences, that hast thy Chaire in the
Heauens, & onely art able to teach
them, & purifie them. Thou which
woun-

woundedst, and healedst 3000. at
 one Sermon, whose hand is not
 shortned: stretch out thine arme,
 & doe the like in these latter times.
 Forgiue the Sinnes against thee
 and our Consciences, and the fre-
 quent checks of it and thy Spirit.

Quertthrow the man of Sinne,
 that Tyrant and Vsurper of Con-
 science.

Mollifie and enlighten the obsti-
 nate Consciences of the Iewes,
 Turkes, and Pagans.

Illuminate and sanctifie al Chri-
 stian Princes, especially our Soue-
 raigne, and fill the royall treasure
 of his Conscience full of excellent
 comfort: and that he may as much
 excell in Conscience all other
 Kings of the Earth, as hee doth in
 Science, without all comparison.

Comfort the afflicted, direct the
 doubtfull and scrupulous, and re-
 moue all snares and scandals of
 weak Consciences, which thou
 hast

hast not planted, and which thou knowest are not for the peace of thy *Sion*.

The grace of our Lord Iesus Christ, and the loue of God our Father, and the comfortable fellowship of the Holy Ghost, and the peace of a good Con-

science, be with you all
now and euer,

Amen.

FINIS.